FAM.
SERM.

TWO

SERMONS,

DELIVERED BEFORE THE

NEW-YORK MISSIONARY SOCIETY;

The First on April 23d, in the

SCOTS PRESBYTERIAN CHURCH,

BY THE REV. DR. LIVINGSTON.

The Second on April 24th, in the

NORTH DUTCH CHURCH,

BY THE REV. DR. M'KNIGHT.

TO WHICH IS ADDED,

A CHARGE given to the FIRST MISSIONARY,

BY THE REV. DR. RODGERS;

TOGETHER WITH THE

INSTRUCTIONS TO MISSIONARIES,

AND THE

REPORT OF THE DIRECTORS.

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At a meeting of the NEW-YORK MISSIONARY SOCIETY, *April* 26, 1799,

RESOLVED UNANIMOUSLY,

THAT the thanks of the SOCIETY be given to the Rev. Dr. LIVINGSTON and Dr. M'KNIGHT, for the Sermons delivered by them reſpectively on the evenings of the 23d and 24th inſt. agreeably to appointment; and that they be requeſted to furniſh copies of the ſame for publication.

Extract from the Minutes of the Society,

SAMUEL MILLER, Clerk.

THE GLORY OF THE REDEEMER.

A

SERMON,

PREACHED BEFORE THE

NEW-YORK MISSIONARY SOCIETY

IN THE

SCOTS PRESBYTERIAN CHURCH,

23d of April, 1799,

By JOHN H. LIVINGSTON, D. D. S. T. P.
One of the Ministers of the Reformed Dutch
Church of the City of New-York.

—Christ is all and in all.
Colossians iii. 11.

THE Obligation to love and obey God which arises from the perpetual dependence of men, *as intelligent creatures*, upon God, considered as their Creator, is the religion of nature. The relation formed by this dependence obliges them to be devoted to the service and glory of him who made, preserves and governs them. In this religion God the Creator is all and in all.

Revealed religion is that obligation to love and obey GOD, which results from the total dependence of men, *as ſinners*, upon GOD conſidered as their REDEEMER. The relation produced by this dependence obliges them to be devoted to the ſervice and glory of him who has atoned for their ſins, and is become the LORD their Righteouſneſs. In this religion GOD the REDEEMER is all and in all.

The Apoſtle adopts this very principle, and confirms it in the text by terms the moſt comprehenſive and unequivocal.—"There is neither Greek nor Jew, circumciſion nor uncircumciſion, barbarian, Scythian, bond nor free: but CHRIST is all and in all."

Believers are riſen with CHRIST. They are therefore to place their affections upon things above—to mortify their members which are upon earth—to put off the old man—and put on the new.—From theſe duties, no exemption can be pleaded; for the omiſſion of them, no excuſe admitted. The learned and the ignorant, the civilized and the ſavage, the Greek and the Jew, all who believe, without diſtinction of nation, name or condition, are brought into the ſame relation to GOD, renewed into the ſame image, and bound to univerſal obedience and holineſs by the ſame principle—for CHRIST is all and in all.

The

The phraſe expreſſes in a ſummary manner every thing that can be predicated of the ſubject. It is applied in the paſſage before us and in Epheſ. i. 23, to the divine REDEEMER, and in 1 Cor. xv. 28, to GOD in the moſt extenſive view, comprehending every relation he ſuſtains to his intelligent creatures.

CHRIST *is all*, he is every thing eſſential in the ſalvation of ſinners; he is this to all and *in all*, the happy objects of his love. There are no local or perſonal diſcriminations. No excluſive privileges or monopoly of benefits. "Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved." He is the ſame LORD, and his power and grace the ſame for all, and to all who call upon him.

The fulneſs of the REDEEMER is frequently inculcated, in ſimilar comprehenſive ſentences. David ſays of him, "all my ſprings are in thee"*—"the LORD is my rock, and my fortreſs, and my deliverer, my GOD, my ſtrength"†—"the LORD is my light and my ſalvation—the LORD is the ſtrength of my life."‡ Paul calls him "the captain of ſalvation"§—"the author and finiſher of our faith."‖ And

* Pſal. lxxxvii. 7. † Pſal. xviii. 2. ‡ Pſal. xxvii. 1.
§ Heb. ii. 10. ‖ Heb. xii. 2.

And the bleſſed Saviour declares concerning himſelf, "I am Alpha and Omega—the beginning and the ending—the firſt and the laſt."¶ Theſe, and innumerable paſſages which aſcribe to him the glory of pardon and peace, of preſent comfort and future happineſs, are ſummed up in the emphatical words of the text, CHRIST IS ALL AND IN ALL.

CHRIST is an official name. It reſpects the exalted offices the REDEEMER ſuſtained, and the vaſt work, which as GOD and man in one perſon he accompliſhed.

He muſt be man, a perfect man, that the law may be obeyed and ſatisfied, in the ſame nature which had ſinned. He muſt be GOD, the true GOD, becauſe no mere creature poſſeſſes a right to lay down his life and aſſign his merits to others—becauſe, it requires infinite wiſdom, love and power, to procure for and apply ſalvation to the guilty and depraved——and becauſe, redemption conſtitutes a new claim to an excluſive property in, and dominion over the redeemed. But the LORD will not give his glory or alienate his claim to another. "I looked," ſaith he, "and there was none to help—therefore mine own arm brought ſalvation."*—"I, even I am the LORD, and beſides me

¶ Rev. i. 8, 17. * Iſai. lxiii. 5.

me there is no Saviour."†—"A juſt God and a Saviour, there is none beſides me."‡

So much of the myſterious manner of the divine exiſtence is revealed; ſo much of GOD the Father, of GOD the Son, and of GOD the Holy Ghoſt, the one, the only living and true GOD, as ſuffices, not to gratify unſanctified curioſity, but to inform believers in what manner JEHOVAH can become their REDEEMER.

In conſequence of the union between the divine nature of the Son of GOD and the human nature which he aſſumed, his whole perſon as GOD manifeſted in the fleſh, is deſignated by the name of CHRIST. The Apoſtle therefore, in the words before us, adopts and confirms the principle, that in revealed religion, GOD the REDEEMER is all and in all.

No ſubject can be more acceptable to thoſe who love the LORD JESUS CHRIST. None more ſeaſonable when adverſaries openly blaſpheme that ſacred name. And none more ſuitable to the character in which we now appear in his houſe and the work in which we profeſs to be engaged.—Father of lights, ſource of every good and every perfect gift, remove the

†Iſai. xliii. 11. ‡ Iſai. xlv. 21.

the covering which hides thy glories from our view. Increaſe and ſtrengthen our faith to enter within the vail, that beholding with open face, we may be changed into the ſame image, from glory to glory!

CHRIST is all and in all. Every thing great, intereſting and neceſſary in ſalvation is juſtly predicated of him.—Of a propoſition ſo general, which comprehends the whole ſyſtem, ſpreads over all the doctrines, and blends with every article of our creed, the details cannot poſſibly be conſidered in the preſent hour. As a ſummary of firſt principles, it muſt ſuffice to ſhew, that CHRIST is all and in all,—in the ſacred ſcriptures—in the religion of ſinners—and in providence.

I. In the ſacred ſcriptures CHRIST is all and in all.

The *Scriptures* teſtify of CHRIST—in the law of Moſes, in the Prophets, and in the Pſalms, it is written concerning him, that he was to come, to ſuffer, and to riſe from the dead, and that repentance and remiſſion of ſins ſhould be preached in his name among all nations.—In the Goſpels and Epiſtles the accompliſhment of theſe predictions is recorded, and the doctrines of his grace explained and confirmed.—The Acts of the Apoſtles exhibit him

him in his majeſty riding proſperouſly, ſending the rod of his ſtrength out of Zion, and ruling in the midſt of his enemies.—The laſt book of the ſacred canon is the Revelation of JESUS CHRIST, the LORD, which is, and which was, and which is to come, the ALMIGHTY. It foretels the proſperous and adverſe ſtate of his Church, the riſe and deſtruction of his enemies, and his complete and the final triumph. The volume opens with the promiſe of his firſt appearance. It cloſes with an aſſurance of his ſecond coming. The Scriptures are full of CHRIST.—Look at every part of the Sacred Word.

The HISTORICAL *paſſages* even of the Old Teſtament, refer to Him. The hiſtory of creation—the fall of man—the univerſal deluge—the call of Abraham—and the lives of the patriarchs. The ſeries of events which reſpect that people, of whom as concerning the fleſh CHRIST came, and the mention of other nations with whoſe fate that people was in ſome meaſure connected, all point to the ſame object. They are all introduced, to demonſtrate the neceſſity of a Saviour, and diſcover the marvellous ſteps by which providence gradually prepared for the coming of MESSIAH.

The PROMISES are all in CHRIST, yea, and in him amen. In him they unite, for his

ſake they were made, and through him they become valid and ſure. What reſpects himſelf is the principal promiſe. The repetition, explanation and confirmation of this, engroſs the chief attention of the ſacred writers, and run, as golden threads, through every leaf of the inſpired volume.

The WORSHIP under the law was deſigned to direct believers to the MESSIAH.—The municipal inſtitutes of a nation in which the Church and State were united, muſt of neceſſity be compriſed in the ſame code with the eccleſiaſtical, and ultimately refer to the ſame object. For his ſake the theocracy was formed. To ſecure the fulfilment of the promiſes reſpecting him, that people were ſeparated and dwelt alone until Shiloh came. The moral law was eſpecially magnified by his active and paſſive obedience, and proved to be holy, juſt and good. In the whole, he is intended. To him it is calculated to lead loſt ſinners. CHRIST is the end of the law.*

The DEVOTIONAL paſſages of Scripture all look to Him by whom alone ſinners find acceſs to the Throne. It was faith in him as yet to come, which inſpired the ſong of the Old Teſtament Saints, and tuned their harps to praiſe. It is faith in him who has come and waſhed us from

* Gal. iii. 24.

from our ſins in his own blood, that now raiſes the voice of rejoicing and ſalvation in the tabernacles of the righteous.

The DOCTRINES in Scripture, like ſo many bright lines within the ſame circle, unite in one glorious point. It is in the face of JESUS CHRIST that the light of the knowledge of the glory of GOD ſhines moſt illuſtriouſly. Baniſh CHRIST from the doctrines, and a ſyſtem luminous, connected and ſimple, becomes dark, perplexed and broken.

There are detached facts, individual doctrines, moral precepts, which, in themſelves, are excellent, and independently on CHRIST or his glorious goſpel, cannot fail of claiming approbation and applauſe.—But it will be found, when viewed in their connection, that theſe facts are all combined with others which have an immediate reſpect to the Saviour—that theſe doctrines either appertain to the religion of nature and are adopted of courſe into the Chriſtian ſyſtem, or they form a part of other doctrines which directly relate to CHRIST. And that theſe moral precepts are calculated to convince of guilt and direct ſinners to ſeek an intereſt in his atonement; or they preſcribe a rule of life, by which his people are to expreſs their gratitude for ſaving mercies.—They are all, it is confeſſed, excellent in themſelves;

but their higheſt excellence, their extenſive and true meaning, can be diſcerned alone, by obſerving the expreſs relation they bear to the divine REDEEMER.

There are in the Scriptures, "ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt unto their own deſtruction." (2 Pet. iii. 16.)—The prophecies, antecedent to their accompliſhment, muſt of neceſſity be, in a great meaſure, obſcure.—The doctrines which reſpect the Holy Trinity—the Word made fleſh—the operation of the Spirit—the ſovereignty of GOD, and a total dependence upon him, are too ſublime and myſterious to be fully comprehended by finite minds. And what relates to the depravity of human nature, with the inſeparable conſequences of guilt and ſin, are directly oppoſed to the pride and prejudices of men. Theſe are ſo many ſources of difficulty. Theſe render ſome things hard to be underſtood, and ſtill harder to be cordially embraced. Yet, theſe notwithſtanding, all who are taught of GOD diſcover a perſpicuity ſufficient to render them wiſe unto ſalvation, and they delight to meditate upon the word. None cavil but the ignorant and profane. None but they complain, that clouds and darkneſs reſt upon the Scriptures.—Whatever it may be in regard to other matters, it is certainly beyond contradiction

diction that in CHRIST the history of the Bible terminates—he is the sum of the promises—the end of the law—the spirit of the devotion, and the principal object to which the whole is uniformly directed. He was meant in the types, shadowed forth in the rites, and expressly intended in all the sacrifices. He is the sum, the scope of the Old and of the New Testament. In the Sacred Scriptures CHRIST is all and in all.

The man, therefore, who reads the Bible without finding the Saviour there, is blind. And the minister of the gospel who, to avoid offence, or recommend himself to the wicked, conceals the exalted REDEEMER, is a madman; especially as,

II. CHRIST is all and in all in the religion of sinners.

That religion which removes the fatal consequences of sin—permits the guilty and depraved to worship in an acceptable manner—restores to the favour and communion of GOD—administers consolation, and produces in the issue, perfection and happiness, that, and that alone, can be denominated the religion of sinners. Every thing short of this must be inadequate to their exigencies, must be insufficient for their salvation.

The

The religion of nature is far from anſwering theſe exalted purpoſes.—From the definitions with which this diſcourſe was introduced, and ſome obſervations that have tranſiently occurred, you may perhaps already anticipate what appertains to this part of the ſubject. It is however of too great importance to be ſlightly treated. It draws a line of diſtinction, with which many are evidently unacquainted. And it ſuggeſts a principle, of all others the moſt eſſential, in refuting the falſe philoſophy of infidelity.

No obligation, and conſequently no religion, can exiſt without ſome RELATION to conſtitute a baſis or foundation upon which it reſts. The foundation of the religion of nature is the *relation* which ariſes from the dependence of men conſidered as intelligent creatures, upon GOD as their CREATOR. This relation will not ſuffice for ſinners.

The religion of nature is univerſal and unchangeable. It preſcribes perfect and perpetual obedience, as its only poſſible condition; and it enſures happineſs as long as a perſeverance in ſuch obedience is uninterruptedly maintained. But it contemplates no deviation from the divine law. It knows of no remedy for tranſgreſſors. A ſinner is a monſter unknown and unacknowledged in the religion of nature.

nature. A Saviour is a gift infinitely beyond its province or prerogative.

Sin conſtitutes a new character. It produces eſſential embarraſſments. It requires help which nothing in the relation between creatures and their CREATOR, as ſuch, can ſuggeſt or ſupply. The new character renders a *new relation* neceſſary. There muſt be a REDEEMER, or the evils produced by ſin can never be removed. He alone who made them can redeem them, form the relation, and bring them into it.

The religion of nature is neceſſarily and forever binding upon all men as intelligent beings. The original obligation can never ceaſe or abate. Nothing can infringe, nothing can deſtroy it. The religion of nature, in this reſpect, is as much the religion of men, after they become ſinners, as it would have been had they continued holy and perfect; and yet by not providing happineſs, is eſſentially deficient in a moſt important article.—If it obliges the ſinner to obedience, while it condemns, and leaves him to all the direful conſequences of his tranſgreſſion—if the *relation* upon which it is founded does not reach the new character—if the only *condition* it preſcribes, of *do this and live*, cannot poſſibly be complied with, and if the *principle* that inveſtigates this obligation,

is

is not competent to the discovery of any other, that will obviate the complicated miseries produced by sin, then the religion of nature cannot save; then it is not, and cannot be, the religion that will suffice for sinners.

Two obligations, each demanding the whole heart, arising from two distinct relations, would interfere and prove inconsistent, were they due to distinct Beings. No man can serve two masters.—But if both relations originate from the same source, and terminate in the same object; if he who is the CREATOR, be also the REDEEMER, no different interests, no clashing of authority, no inconsistency can arise from the additional obligation. The duties may sweetly blend, and one harmonious, rational and divine service be the blessed result.

All these defects are compensated, all these important ends obtained in revealed religion. This fully recognizes and cordially embraces, as of necessity it ought, the religion of nature. But it does much more. It meets the new character. It reveals a new relation. It opens a new access to GOD and happiness. And in this, its essential peculiarity consists.

Revealed religion considers men as sinners, and expressly treats with them as such. CHRIST came to call, not the righteous, but sinners to repentance.

repentance. The whole need not a phyſician, but the ſick. This is the religion which profeſſedly provides a remedy againſt ſin. The only religion that informs ſinners what they muſt do to be ſaved. That procures acceptance for their perſons and ſervices—affords comfort in affliction—aſſuages the pangs of an accuſing conſcience—promotes holineſs in heart and life—and opens a proſpect of eternal reſt and glory. This therefore, with propriety, may be called THE RELIGION OF SINNERS.

Now, in this religion CHRIST is all and in all. With reſpect to the foundation upon which it is built—the benefits derived from it—and the duties to which it binds.

What is the language of the Prophets in regard to the FOUNDATION of that religion which can ſave ſinners? Of what importance do they conſider CHRIST the divine Redeemer?—Hear them——" the Stone which the Builders refuſed is become the head ſtone of the corner."*—" A foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation."† " I have redeemed thee—I am the LORD thy GOD—thy SAVIOUR—your REDEEMER."‡—" Behold the man whoſe name is the branch—he ſhall build the temple of the

C LORD,

* Pſal. cxviii. 22. † Iſai. xxviii. 16.
‡ Iſai. xliii. 1, 3, 14.

LORD, even he ſhall build the temple of the LORD, and he ſhall bear the glory."*—" The man that is my fellow."† " His name ſhall be called Wonderful, Counſellor, the Mighty GOD, the Everlaſting Father, the Prince of Peace."‡ " They ſhall call his name Emmanuel, which being interpreted is, GOD with us."§

How do the Apoſtles ſpeak upon this ſubject? Who do they declare to be all and in all in the religion of ſinners?—" The Word was made fleſh and dwelt among us, and we beheld his glory, the glory as the only begotten of the Father, full of grace and truth."‖ " Other foundation can no man lay than that is laid, which is JESUS CHRIST."¶ JESUS CHRIST himſelf being the chief corner ſtone, in whom all the building fitly framed together, groweth unto an holy Temple in the LORD. " The fulneſs of him that filleth all and in all."** " In him ye are complete."†† " Redeemed with the precious blood of CHRIST."‡‡ " CHRIST is our life."§§

What is the teſtimony of the LORD JESUS CHRIST reſpecting himſelf?—" As the Father hath

* Zach. vi. 12, 13. † Zach. xiii. 7. ‡ Iſai. ix. 6.
§ Iſai. vii. 14. Matt. i. 23. ‖ John i. 14, 16.
¶ 1 Cor. iii. 11. ** Epheſ. ii. 20, 21.
†† Eph. i. 23. ‡‡ 1 Pet. i. 18, 19. §§ Coloſ. iii. 4.

hath life in himself; so hath he given to the Son to have life in himself."* "I and my Father are one."† "I lay down my life for the sheep."‡ "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."§ "I am the resurrection and the life."‖—Can any believe the Sacred Scriptures, can they affix a consistent meaning to these passages, and hesitate a moment in determining the character of the Saviour—what relation he bears to the redeemed—and of what importance he is to sinners?

The BENEFITS of the everlasting covenant are all ratified in him, and bestowed for his sake.

The *new heart* is his gift. The new birth is produced by his spirit, and effectual calling accomplished by his grace. He makes his people willing in a day of his power, and he alone gives rest to the weary and heavy laden.

Pardon and peace are the fruits of his purchase. It is in the beloved alone the unworthy are accepted. *By* faith they are justified as they receive CHRIST and become united to him thereby; not for faith or any merit in believing. The righteousness of the REDEEMER

 imputed

* John v. 26. † John x. 30. ‡ John x. 15.
§ John xiv. 6. ‖ John xi. 25.

imputed to his people is the ſole meritorious cauſe of their juſtification.—As by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* He "who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of GOD in him."† He is the LORD our Righteouſneſs.‡

Sanctification flows from the ſame opened fountain. For holineſs believers are as dependent upon CHRIST as for their pardon and right to eternal life. He is made to his people ſanctification. "He delivers his captives from the mighty and his prey from the terrible." Deſtroys the dominion of ſin in them, and begins, carries on and perfects what concerns the reſtoration of his image to all the redeemed.

To him his followers owe their ſafety and perſeverance; he feeds the flock, gathers the lambs with his arms, and none can pluck them out of his hand.

His counſel guides, his arm defends, and his preſence cheers and animates them on their way. Strengthened by him, they run and are not weary, they walk and faint not.

In

* Rom. v. 19. † 2 Cor. v. 21. ‡ Jer. xxiii. 6.

In Death they are comforted by his rod and ſtaff. To him they commit their departing ſpirits.* They enter into his peace, they reſt in their beds of duſt.† And dying in him, their death is bleſſed.‡

His voice will burſt the tombs and raiſe the dead. All who are in their graves ſhall hear and come forth. The Redeemer of Abraham, and of the children of Abraham, is the Saviour alſo of the body. Becauſe he lives they ſhall live alſo.§

From his mouth the ſentence ſhall proceed which abſolves from guilt and welcomes to the manſions he has prepared. And it is he who is to preſent the redeemed family, waſhed in his own blood and freed from ſin and ſorrow, to be ſatiated with the full fruition of the love of GOD the Father, with the uninterrupted participation of the grace of GOD the Son, and the continued communion of GOD the Holy Ghoſt.

In all the benefits of the covenant of grace, in all the bleſſings conferred upon thoſe who are ſaved, either in this life or hereafter, CHRIST is all and in all. He has procured them. He beſtows

* Acts vii. 59. Pſal. xxxi. 5. † Iſai. lvii. 2.
‡ Rev. xiv. 13. § John xiv. 19.

beſtows them. From him and through him they are all derived.

The DUTIES to which revealed religion binds, are equally related to the adorable Saviour.

Faith, in its firſt appropriating act, has an immediate reſpect to him, and it continues to honour him in the whole ſubſequent life of the believer. "I live," ſays the Apoſtle, expreſſing the experience of himſelf and of all the children of GOD; "I live, yet not I, but CHRIST liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of GOD, who loved me and gave himſelf for me."*—In *repentance*, the contrite and broken in heart look unto him whom they have pierced and mourn.†—*Hope* reſts upon his word, with a firm perſuaſion that he is able to keep what is committed unto him againſt that day.‡—We *love* him becauſe he firſt loved us.§ His love conſtrains to affectionate returns; and ſo eſſential are theſe, that all who love not the LORD JESUS CHRIST are ſtigmatized with an anathema—maranatha.‖—In every act of *worſhip*, in prayer, in praiſe, in celebrating the ordinances, ſtill the REDEEMER is acknowledged. In his name addreſſes are preſented to the

* Gal. ii. 20. † Zach. xii. 10. ‡ 2 Tim. i. 12.
§ 1 John iv. 19. ‖ 1 Cor. xvi. 22.

the throne; through him believers draw near; baptiſm and the ſupper are the ſigns and ſeals of what he has accompliſhed. In all he is expreſsly remembered.—"Whatſoever his people do in word or in deed, they do all in the name of the LORD JESUS CHRIST, giving thanks to GOD and the Father by him."* "As the branch cannot bear fruit without the vine, no more can they without him."† By adhering to him, depending upon him, and deriving ſtrength from him they become fruitful. "Without him they can do nothing."‡

Is it not evident, that in practice, as well as in theory, all religion centres in CHRIST?—that he is the foundation of the whole?—that the benefits proceed from him?—and that every duty has a regard to him, is accepted for his ſake, and performed by ſtrength derived from him?—In the religion of ſinners CHRIST is all and in all.

How little do infidels know of the foundation and properties of that very religion in which they profeſs to truſt, and how much leſs of that which they oppoſe! how ignorant are they of the Saviour, who deny his divinity and atonement! With a profeſſed ſubmiſſion to revelation, and various modifications, the Socinian ſyſtem ſtill remains the religion of nature.

—Over

* Coloſ. iii. 17. † John xv. 4. ‡ John xv. 5.

—Over this ſame ſtone of ſtumbling all unconverted men, however ſound their profeſſion of the truth may be, are actually falling. Strangers to the new relation, to the only foundation which GOD has laid, they ſtill reſt upon the old baſis. This is all, by nature, they can know.

III. CHRIST is all and in all in PROVIDENCE.

The whole *adminiſtration* of providence is in his hand—he is alſo the *End* to which its movements are ſubſervient, and in which all the ſeries of events will finally terminate. In both theſe reſpects CHRIST is all and in all.

1. He is inveſted with the actual *adminiſtration* of providence.

CHRIST, the eſſential word, "was in the beginning with GOD, and was GOD. All things were made by him."* "All that are in heaven and that are in earth, viſible and inviſible, whether they be thrones, dominions or powers, all things were created by him and for him."† As he is before all things, ſo "by him all things conſiſt." He is the glorious diſpenſer of providence, the ſole ruler and governor of the world. "The father judgeth no man,

* John i. 1, 3. † Coloſ. i. 16, 17.

man, but hath committed all judgment unto the Son, that all men may honour the Son, even as they honour the Father."—He is the king of nations in the moſt extenſive ſenſe, as it reſpects the divine preſervation, co-operation and government. And he is the king of ſaints, and head of his Church, in conſequence of a more intimate and ſpecial relation which ſubſiſts between him and the redeemed family. Of the kingdom of nature and the kingdom of grace CHRIST has the ſole direction. In the actual adminiſtration of both he is all and in all.

With regard to the former, it is ſaid of him —"a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth"*—"The LORD reigneth"†—"Thy throne of GOD is forever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom."‡—As in the beginning he laid the foundations of the earth, and the heavens were the work of his hands, ſo to him the government of the whole is committed. He employs them as inſtruments to fulfil his pleaſure, and when his work is accompliſhed, he ſhall fold them up as a veſture, and they ſhall be changed. But he remains the ſame and his years ſhall not fail.

The *mediatorial kingdom* of CHRIST is diſtinct from that eternal dominion over all worlds

 which

* Jer. xxiii. 5. † Pſal. xciii. 1. ‡ Heb. i. 8.

which appertains to him as GOD. It is a kingdom peculiar to the new relation which redemption has formed, and is diſpenſed in the moſt perfect harmony with the other.—It has pleaſed the Father and the Son and the Holy Ghoſt, that in CHRIST all fulneſs ſhould dwell.* And becauſe he humbled himſelf and became obedient unto death, even the death of the croſs. GOD hath alſo highly exalted him, and given him a name which is above every name, that at the name of JESUS every knee ſhould bow, of things in heaven, and things in earth, and things under the earth, and that every tongue ſhould confeſs that JESUS CHRIST is LORD, to the glory of GOD the Father.† The Father loveth the Son and hath given all things into his hands.‡ All power is given unto him in heaven and in earth.§

The union of two natures in CHRIST, renders the independent and the delegated power perfectly conſiſtent. Nothing contradictory or improper is implied in committing the twofold adminiſtration to the ſame hand.—What is peculiar to either nature, is always in ſcripture aſcribed to the whole perſon of the REDEEMER. To inculcate the myſtery of GOD manifeſt in the fleſh more forcibly, things are frequently predicated, with the mention of one nature, which

* Coloſ. i. 19. † Phil. ii. 8, 9, 10, 11. ‡ John iii. 35.
§ Matt. xxviii. 18.

which can of neceſſity be applicable only to the other. Thus GOD is ſaid to have purchaſed the Church "with his own blood."* And thus, it was no robbery in CHRIST to be equal with GOD, while at the ſame time, he was a man, a ſervant, made under the law and amenable to its demands. And hence alſo, he may poſſeſs an independent and divine right to the government of providence, and yet be cloathed with a delegated authority expreſsly committed to him as mediator.

The origin, nature, and dignity of this kingdom which CHRIST adminiſters, may be ſufficiently gathered from the terms by which it is diſtinguiſhed in ſcripture.

It is called the kingdom *of God*,† becauſe GOD is the immediate author and founder of it‡—GOD himſelf is the king—and the perfections of GOD are more diſplayed in this, than in all his other works.

It is called the kingdom *of heaven*,§ becauſe it is great, precious and excellent—more ſpiritual under the New Teſtament than it was under the Old—approaches in its privileges and benefits as near to the worſhip and joys of heaven, as it can on earth be brought—and be-

* Acts xx. 28. † Pſal. xlv. 6. Iſai. lii. 7. Luke xvii 20.
‡ Daniel ii. 44. Pſal. cx. 1. § Matt. iii. 2

cauſe this is the laſt diſpenſation, which ſhall change the ſtate of grace into that of glory.

It is declared to be a kingdom *not of this world*,* as—it is a ſpiritual kingdom and reſpects the heart, principles as well as conduct—is not propagated by external violence, but by the power of the truth and an appeal to conſcience—the benefits it confers are of a moral nature and have an immediate relation to a future ſtate—it in no meaſure interferes with the governments and kingdoms of this world, in their policy, laws, or adminiſtration—it poſſeſſes no earthly luſtre, makes no ſhew of diadems and purple, and is directly oppoſed to the carnal expectation of the Jews, who looked for ſplendour, conqueſt, and univerſal dominion over all other nations.—It promiſes no temporal emoluments, no exemption from troubles, pains or loſſes—it aſſures its ſubjects that in this world they ſhall have tribulation, while it reſerves for them a recompenſe of joy and everlaſting reſt, beyond the grave.

The adminiſtration of this kingdom *commenced*, when the Saviour was firſt promiſed. From the beginning he has had the charge both of the world and of the church. But, after his reſurrection it was diſplayed in a more illuſtrious and ſingular manner. Having finiſhed

* John xviii. 36.

niſhed the atonement and overcome, the man CHRIST JESUS, the exalted human nature united to the perſon of the Son of GOD, ſat down with his Father upon his throne.* Agreeably to the prediction: I have ſet my king upon my holy hill of Zion.†

The *duration* of his dominion is unlimited. "Of the increaſe of his government and peace, there ſhall be no end."‡ His name ſhall endure for ever. His name ſhall be continued as long as the ſun, "he ſhall reign throughout all generations,"§ and the change in the adminiſtration at the cloſe of the diſpenſation of grace, will not diveſt him of his eſſential honours.

The kingdoms of the earth, every empire and nation have a date fixed for their riſe, continuance and diſſolution. But this kingdom is founded upon a baſis which defies the aſſaults, and foils the power and policy of all its enemies. Other governments have paſſed away, and all in their turn ſhall fall, but this will ſtand, and with increaſing glory remain forever.—Where are the mighty monarchies of Aſſyria and Chaldea? Where the veſtiges of the rapid victories of Alexander, or the ſplendid triumphs of Cæſar, the conqueſts of Macedonia,

* Rev. iii. 21. † Pſal. ii. 6. ‡ Iſai. ix. 7.
§ Pſal. lxxii. 17.

donia, or the domination of Rome? They are all gone. They are vaniſhed like the empty viſions of the night, and barely ſtalk in hiſtory, as the ghoſts of fallen empires. Where will be the pomp and power of emperors, kings and republican rulers who now deſolate the world, with wars, revolutions and havock? like their predeceſſors, they will ſoon be crumbled to the duſt, and leave not a wreck behind.—Cities once celebrated for their extent, riches and population, are razed, and the remnant of their ruins ſcarcely exhibit a proof of their former exiſtence. Babylon, the metropolis of the world, the glory of kingdoms, the queen of cities, is ſwept by the beſom of deſtruction. Her walls and turrets which ſhadowed the plains of Shinar, her gorgeous palaces, her lofty hanging gardens and ſumptuous terraces, are all demoliſhed. It is only known, that amidſt the fens and marſhes, dragons now howl and ſatyrs dance, where Babylon once ſtood.—It is not ſo with the city which hath foundations, whoſe maker and builder is GOD. It is not ſo with the kingdom whoſe government is adminiſtered by the bleſſed mediator. This ſhall remain and ſurvive all the ſucceſſive empires and cities on earth. No weapon that is formed againſt Zion ſhall proſper.* GOD is in the midſt of her, ſhe ſhall not be moved.†

The

* Iſai. liv. 17. † Pſal. xlvi. 5.

The *extent* of this kingdom will correſpond with its dignity and duration. It is a light thing for the glorious REDEEMER to raiſe up the tribes of Jacob only, he is given alſo for a light to the Gentiles, to be the ſalvation of GOD unto the end of the earth.* All Iſrael ſhall be ſaved and the fulneſs of the Gentiles alſo come in.† The heathen are given to him for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.‡ He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth."§ The ſmall gleanings from the multitude of ſinners which has hitherto been made for CHRIST, cannot comport with the glorious extent intended in theſe promiſes. The time will therefore come, when "the face of the covering caſt over all people, and the vail that is ſpread over all nations ſhall be deſtroyed."‖ When the earth ſhall be full of the knowledge of the LORD as the waters cover the ſea.¶

It is to effect this intereſting purpoſe, that CHRIST the LORD, the Saviour reigns. For this the government is in his hands. Every event is under his controul. In the adminiſtration of providence, he is all and in all.

2. But CHRIST is alſo the *End* of providence.

* Iſai. xlix. 6. † Rom. xi. 25, 26. ‡ Pſal. ii. 8.
§ Pſal. lxxii. 8, 11. ‖ Iſai. xxv. 7. ¶ Iſai. xi. 9.

dence. To him the whole dispensation has an immediate respect. To fulfil the divine decree of bringing glory to the REDEEMER, all the vast series of events are rendered subservient, and to this point, in all their intricate movements the wheels are forever turning.

The world is established in CHRIST that it cannot be moved.* For his sake it is spared and daily blessings bestowed even upon the rebellious; the world, even for this, has cause to rejoice that the REDEEMER reigneth. But it is especially a reason for joy, and the multitude of isles may be glad, that the whole earth will at length submit to CHRIST, that the darkest corners will be enlightened by the Sun of Righteousness, and all flesh shall see the glory of the LORD.

The event is determined. From the rising of the sun, even unto the going down of the same, his name shall be great among the Gentiles.† All the ends of the world shall remember and turn unto the LORD; all the kindreds of the nations shall worship before him.‡ The kingdoms of this world shall become the kingdoms of our LORD and of his CHRIST.§— Heaven and earth shall pass away, but these promises shall not fail. He will overturn, overturn,

* Psal xciii. 1. † Mal. i. 11. ‡ Psal. xxii. 27.
§ Rev. xi. 15.

overturn, overturn, until he come whoſe right it is, and he will give it him."* THIS is the great ſcope and *end* of providence, and ſhall moſt aſſuredly be attained. Infinite wiſdom will employ the beſt means for producing the beſt end, and almighty power enſure ſucceſs.

The different ſtages through which the Church muſt paſs, the progreſſive manner in which all this will be obtained, are indiſputably marked in the prophetic viſion which Daniel interpreted.†—" A ſtone was cut out without hands, which ſmote the image—and the ſtone which ſmote the image became a great mountain, and filled the whole earth—in the days of theſe kings ſhall the GOD of heaven ſet up a kingdom, which ſhall never be deſtroyed, and the kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand forever."

Let it ſuffice to remark upon this celebrated prophecy: that the Church, the viſible kingdom of CHRIST in the world, is here exhibited as remaining for a ſeries of ages,—ſmall and circumſcribed in its limits——moveable and changing its place—ſuffering and expoſed to buffetings and inſults. A ſtate, very aptly deſignated by comparing it to a ſtone. But a

* Ezek. xxi. 27. † Daniel ii. 34, 35, 44.

ſeaſon will arrive, when it ſhall triumph over all its adverſaries, extend its boundaries and ſpread throughout the world. Expreſſed in the prophetic emblem, by a great mountain that ſhall fill the whole earth.

During the firſt period, (by a learned expoſitor* called the kingdom of the ſtone) the wicked have been permitted to exert their utmoſt efforts of malice and power againſt the anointed King of Zion. Enemies from without have aſſaulted the Church with violent perſecutions; and an enemy within, more formidable from his ſituation, has made deeper thruſts, corrupted the truth, and worn out the ſaints with cruel oppreſſion. But, when theſe have waſted their ſtrength, and the gates of hell oppoſed in vain; at the period fixed for the diſplay of the Saviour's grace and glory in the world, his Church will ſuddenly aſſume a new form. Her mourning be turned into joy, her widow's weed exchanged for the garment of ſalvation. The ſtone will rapidly grow into a mountain. The kingdom of CHRIST literally fill the whole earth.—Thus it will be gratefully acknowledged that he adminiſters the government; it will then be ſeen with rapture, that his glory is the *end;* and mankind will hail the divine REDEEMER as alſo, all and in all in providence.

AND

* JOSEPH MEDE.—*Regnum lapidis—Regnum montis.*

AND NOW, my Brethren, what think ye of CHRIST? what think ye of him who is the principal ſubject of the bible, the only baſis of redemption, the adminiſtrator and the end of every diſpenſation? is he not the chief among ten thouſand and altogether lovely? is he not all and in all—in the ſacred ſcriptures —in the religion of ſinners—and in providence? and ought he not to be all our ſalvation and all our deſire? ſhould not our hearts glow with gratitude while we contemplate the amazing work? Can we look with cold indifference upon what infinite wiſdom has planned, upon what love paſſing knowledge has accompliſhed?—Prejudiced infidelity may pronounce the goſpel folly, and the humble manifeſtation of the MESSIAH prove a ſtumbling block to his ancient people. But to us the ſcandal of the croſs is more than compenſated by the glory which ſucceeded. We know the man of ſorrows is now exalted "on the right hand of the throne of the majeſty in the heavens."* His adverſaries may then blaſpheme, and the impious ſay, "we will not have this man to rule over us." But we with cheerful ſubmiſſion and adoring confidence, reply—"come LORD JESUS—King of kings and Lord of lords—thou art worthy to receive glory and honour and power—rule thou in the midſt of thine

 enemies.

* Heb. viii. 1.

enemies. Reign in our hearts." Let this be our firſt impreſſion, this our firſt ſentiment.

Diminutive as man appears when compared with the univerſe, and leſs than nothing when likened unto GOD; mean as a creature in the ſcale of beings, and ſtill leſs and unworthy as a ſinner; there is nevertheleſs no ground for cavil againſt the infinite price at which ſalvation is obtained, or the amazing method by which the work is accompliſhed. An immortal ſoul capable of receiving the divine image, of knowing, loving, and ſerving GOD in conſummate bliſs forever, is not a little thing. Millions of ſuch are not beneath the notice and care of the Supreme.—Small and great are comparative terms. No part of the moral creation is in itſelf inconſiderable. The harmony which muſt ſubſiſt in the divine government, the connection of ſyſtems, the influence of worlds upon worlds, of every part of the vaſt dominion of GOD upon the whole, of preſent tranſactions upon the ages of eternity, render it abſolutely impoſſible for finite minds to eſtimate what is ſmall or great, or determine upon the queſtion of propriety and right.—If God deſigns to magnify his love and diſplay the riches of his grace, in ſaving even the leaſt, the youngeſt of the family, it may be expected, that in the plan and accompliſhment, it will be worthy of himſelf. No ſtep can be too marvellous, no part

of

of the work too aſtoniſhing, nor need it offend the higheſt intelligences to find that, in becoming a Redeemer, he performs a new work, and aſſumes the very nature he redeems into a perſonal union with himſelf. Nothing is too great for GOD. The ends hereby attained may not only reach the redeemed, but in their bleſſed conſequences extend to the whole creation, and produce moſt glorious and ſalutary effects to all eternity. Whatever it may be, his thoughts are not our thoughts, nor are our ways his ways. Far then from exclaiming, how can theſe things be? or raiſing objections from the character and relative inſignificance of man, it becomes us to believe and adore. The difficulty of reconciling ſuch proceedings in the moral government to our views and expectations, ſerves rather to enhance the value of this great ſalvation, confirm its certainty, and prompt us with cheerfulneſs to ſubmit to the glorious goſpel of the LORD JESUS CHRIST.

The angels of GOD worſhipped him.* At his birth they ſung "glory to GOD in the higheſt;" during his humiliation on earth they attended; and are now, through all their ſhining hierarchies, ſubjected to his authority and employed by him to miniſter to the heirs of ſalvation. He is their LORD, but he is our REDEEMER. To us the child was born. To us

* Heb. i. 6.

us the Son was given. He took not upon him the nature of angels, but the ſeed of Abraham. He came to ſave ſinners of mankind, the chief of ſinners. Let ſinners then, let the chief of ſinners bow before him, and praiſe GOD their REDEEMER. Praiſe him for his unſpeakable gift. Praiſe him for becoming man and ſuffering, the juſt for the unjuſt. Praiſe him for entering within the vail, as their forerunner and interceſſor. Praiſe the King eternal, immortal and inviſible, exalted far above all principalities and powers, the head over all things to the Church. Praiſe ye him all his angels. Praiſe ye him all his hoſts. Let every thing that hath breath praiſe the LORD. And be not ye ſilent who have taſted that he is gracious. Let the redeemed eſpecially ſay ſo, "and the children of Zion be joyful in their King."*

2. Are the Sacred Scriptures inſpired of GOD, do they reveal a Saviour, are they able to make us wiſe unto ſalvation, why then are they neglected, why traduced by thoſe who are within the reach of information and might readily obtain conviction of their origin and authority?—It is not the want of evidence, my brethren; it is not any rational objection that creates this averſion or ſtimulates to oppoſition. An enmity againſt GOD, an impatience under conſtraint, a licentious ſpirit, prompt them to rage

* Pſal. cl.

rage and take counſel againſt the LORD and his anointed. Nothing, that can be deviſed neceſſary to ſupport the teſtimony of Scripture, is lacking. But the precepts are too ſevere, the doctrines too humbling, and the Saviour too holy, to meet their unſanctified approbation. They hate the Author and wreak their malice upon his book. Had the Bible been only a republication of the religion of nature; had no other relation but that of CREATOR been revealed, the ſyſtem would have been more acceptable, the reſiſtance leſs ſtrenuous. But provoked to be treated as ſinners, enraged at the hand that brings the balm to heal the wounded, they ſpurn the REDEEMER, and pour contempt upon his proffered bleſſings.

Know, ye profane, ye infidels be warned, that to reject revealed religion is in the iſſue to caſt off alſo that of nature. He that hates GOD the REDEEMER cannot love GOD the CREATOR. Deiſm verges faſt upon Atheiſm. There is but a ſtep between the virulent enemy of the goſpel and the wretch who defies the Maker of heaven and earth.—Look at the philoſophiſts of the preſent age. See the point at which they aim, the goal at which many of them are arrived, and ſhudder at the fatal conſequences that await your infidelity. Fly from the dreadful precipice upon which you ſtand.

3. Has

3. Has the everlasting GOD, the LORD, the CREATOR of the ends of the earth become a REDEEMER? Has he, whom the heavens and the heaven of heavens cannot contain, condescended indeed to dwell on the earth and assume our nature? Has the blessed Emmanuel finished a work, too great for men or angels? Did he come to save sinners? Is his call expressly addressed to them, as such? Is he able to save to the uttermost? And, has he promised in no wise to cast out those who come to him?—What glad tidings of great joy! With bended knees and adoring hearts, pronounce him welcome. With the exulting multitude exclaim: "Blessed is he who cometh in the name of the LORD; hosanna in the highest."‖ —But let the external homage of profession, be attended with the sincere dedication of the soul; or in a day of trial your hosannas may change into blasphemies, your cry of welcome into the horrid shout of crucify him, crucify him!

Believe on the LORD JESUS CHRIST and thou shalt be saved.† In revealed religion faith is essential. That faith which respects the person of the REDEEMER, while it cordially embraces his truths. That which receives HIM as offered in the gospel, and completes an union, which is the sole basis upon which the imputation of his meritorious Righteousness can proceed.—

‖ Matt. xxi. 9. † Acts xvi. 31.

eed.—Reſt not therefore ſatisfied with a name to live: your benevolence, temperance, rectitude, and all the train of perſonal and public virtues, which endear you to the community, and render you valuable to ſociety, will not avail to procure pardon with GOD, or purify your polluted ſouls. It is the blood of CHRIST alone that cleanſeth from all ſin. He is all and in all in the religion of ſinners. Look then unto him and be ye ſaved.

4. Hath the Father loved the Son and given all things into his hand?—his people love the Son alſo, and have entruſted him with their all. His fulneſs is their ſecurity; his power and government their choice; and they gladly crown him LORD and King—behold then, believers, the glory of your exalted Head, and whatever others do, rejoice ye that the LORD the Saviour reigns.

Is he all and in all in providence? Then what you have committed to him is ſafe. Your life is hid with CHRIST in GOD, and nothing ſhall ſeparate you from his love. He hath ſaid, I will never leave you nor forſake you.* He careth for you†—go in his name. Be ſtrong in his ſtrength. Be faithful unto death, and he will give you a crown of life.

* Heb. xiii. 5, 6. † 1 Pet. v. 7.

Is he all and in all in providence? Then his Church is safe; his trembling saints may suspend their anxiety for the issue of her conflicts. What, if the wicked combine and strain every nerve to undermine the City of GOD! What, if the enemy with collected strength and increased fury come in like a flood! There is a banner ready to be lifted up, which has waved in triumph over former foes, and will again be the signal of defence and victory. The stone that was cut out without hands may sustain innumerable indignities and be exposed to imminent dangers. But it will resist every shock, and assuredly break in pieces all who fall upon it. That stone is reserved to become a mountain. The REDEEMER is enthroned in power to attain this very end. The decree is passed, and the zeal of the LORD of hosts will fulfil his promise.

5. Every part of this subject has an immediate respect to the work in which we are now engaged. Had the Missionary Society any temporal pursuits in view; did the prospects of gain, of policy or ambition, mingle with the motives which have associated us; some other topic would have been chosen this evening, and arguments of a different complexion, derived from other sources, claimed your attention. But, what is our work, what our object? Is it not to honour the divine REDEEMER—to make

make known to the heathen that a Saviour reigns—to extend the kingdom of righteouſneſs, peace and truth to idolatrous ſavages—and change the habitations of ignorance and cruelty into enlightened dwellings of purity and comfort? This work, like the kingdom to which it appertains, is not of this world. It partakes of nothing that is cenſurable; oppoſes no intereſt but that of hell; and is entitled to the prayers and benedictions of all who aſcribe glory to GOD, or cheriſh good will to men.

Acting upon ſuch principles, and with the anſwer of a good and well informed conſcience, what inſtruction, in regard to duty, and what encouragement to perſeverance, need now be added? Hope for the heathen, the certainty of their future converſion, and the obligation upon Chriſtians to be active and zealous in propagating the goſpel, have, upon a former occaſion, been urged with ſuch ſtrength of argument, and enforced with ſo much energy, that the impreſſion then made muſt be indelible. To preſent the ſame objects again to your view, would anſwer no valuable purpoſe. If you believe indeed that CHRIST is all and in all, your hearts have burned within you while contemplating the glory which ſucceeded his ſufferings, and you are ready to cry out, "Let the heavens rejoice,

and let the earth be glad—ſay among the heathen the LORD reigneth.*

The maſter whom you ſerve is worthy of every return that obedience and love can dictate. Your moſt painful labours, perſevering induſtry, and ſtrenuous exertions to promote his goſpel, are infinitely leſs than is due for his diſtinguiſhing grace.—The ſalvation you ſtrive to promulgate is great and worthy of all acceptation. It imparts peace and conſolation here; it enſures perfection and glory hereafter. The ſouls of ſavages are immortal and precious as your own. Their eſſential intereſts the ſame. —Every ſentiment of gratitude to your REDEEMER and of benevolence to men—the obligation to communicate to others what has been freely beſtowed upon you, and the expreſs command to "teach all nations," which is ſtill unrepealed, conſpire to confirm the duty, fix your reſolves, and animate you with courage in this laudable enterpriſe. May your labours be crowned with ſucceſs, and the wilderneſs, under your cultivation, rejoice and bloſſom as the roſe!

The promiſe annexed to the divine command ſuggeſts the moſt ample ſupport. The preſence of the LORD, like the cloud by day and pillar of fire by night, will prove a guide, protection

* Pſal. xcvi. 10, 11.

protection and comfort to his ſervants. If he be "alway with them, even unto the end of the world," they may proceed with confidence and anticipate proſperity. While ſome unite their counſels, others can boldly go forth in his name. The root of Jeſſe will ſtand for an enſign of the people. To it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.*

The diſpenſations of providence in connection with the ſure word of prophecy, juſtly raiſe our expectations, and may be conſidered as unequivocal tokens of ſignal ſucceſs.—Whatever may be the period from which the riſe of Antichriſt is to be dated, it is evident his uſurpations and tyranny are drawing to a cloſe. That wicked power which has ſo long reſiſted the progreſs of the goſpel, but which for ſome time has been gradually conſuming, will ſoon be deſtroyed by the brightneſs of the REDEEMER'S coming. The laſt ſtruggles of the monſter may be violent, and his expiring agonies protracted, but he is certainly dying. The weſtern and eaſtern Antichriſt, which with their combined influence, are perhaps conſidered in ſcripture as one, aroſe nearly at the ſame time and will fall together.

The vials of wrath now pouring upon thoſe nations which gave their aid and ſupport to the man

* Iſai. xxi. 10.

man of sin. The desolations of war, the revolutions, terrors and convulsions, unrecorded before in history, announce the approach of some period, new and interesting. The REDEEMER is shaking the nations, and his people hope, it is to prepare the way for his coming. We presume not with confidence to ascertain "the times or the seasons which the Father hath put in his own power."* But as we know, that, when the fig-tree putteth forth leaves, the summer is nigh; so when we see all these things, we know that the coming of the son of man is near, even at the door.†

Under the frown of infidelity, and in defiance of that infernal power which, with accumulated strength and fury, is making havock of the churches, the spirit of the LORD is poured out upon them as waters upon the dry ground, and they unite with a cordiality and come forward with a zeal before unknown. In the Indies, in the islands of the Pacific Ocean, and in Africa, the precious name of JESUS is now proclaimed by their heralds. Our feeble efforts, although late, have not been disowned by our LORD. We have succeeded in obtaining one missionary, and he is now on his way to a tribe of savages upon our frontiers. The LORD direct the steps of his servant, and render this beginning of our labours as "the handful

* Acts i. 7. † Matt. xxiv. 30, 32, 33.

handful of corn upon the top of the mountain, the fruit whereof ſhall ſhake like Lebanon!"‡

Take, my brethren, a deliberate view of all theſe events. Collect them in a point, and feel the encouragement which they are calculated to inſpire. Whatever may be the immediate conſequence of your efforts, it will be accepted of the LORD, that it was in your hearts to build him an houſe. Whatever may be the iſſue of the individual or joint exertions in this good work; it will not be long before the morning will break, and with its riſing luſtre diſpel the ſhades of night. Another ſeaſon of refreſhing is at hand. Another Pentecoſt will awaken the churches and amaze the world. The cruel conflict which muſt terminate in killing the witneſſes, can afford the adverſary but a ſhort triumph. The ſpirit of life from GOD will again enter into them. (Rev. xi. 11.) Order will ſpeedily ariſe out of confuſion, light ſucceed to darkneſs, and the REDEEMER take to himſelf his great power and reign. His breath will ſhake the ſlain multitudes, and nations be born in a day. The Jews are ready to hail their own MESSIAH, and all the ends of the earth will ſee the ſalvation of GOD.—Hear the decree which enſures the final ſucceſs of the goſpel and the glory of the REDEEMER: "He muſt reign until he hath put all enemies under

‡ Pſal. lxxii. 16.

under his feet—then cometh the end when he ſhall have delivered up the kingdom to GOD, even the *Father*—THAT GOD MAY BE ALL IN ALL." Amen.